THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city."—MAT. x, 15.

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JEHOVAH'S PURPOSES.

BY ELDER WM. JEFFERIES.

When, in the year 1820, the eternal Father drew aside the vail, and opened the long-closed heavens, revealing Himself and His beloved Son Jesus to the prophet youth Joseph Smith, thus taking initial steps to establish His government on this sin-cursed earth, where the Adversary had long usurped authority, it was not any part of His programme that He should be foiled or frustrated, or finally defeated—He commenced to continue, He worked to succeed, He "stooped" from heaven to earth "to conquer" Satan and redeem a fallen world, and He will never relax His efforts till His righteous and eternal purposes are fully accomplished.

He knew that He would have to encounter Lucifer and his hosts—He had met and vanquished them before, and they had fallen, fallen! But, like the devils which were cast out of Mary Magdalene, and which entered a herd of swine, ran them into the sea, and destroyed them, so when the fallen hosts were cast out of heaven, they must have some place of abode; therefore they came upon this earth, and, like the devils who destroyed the swine, they have been and still are laboring incessantly to destroy the teeming millions of the earth, as far as they can gain possession of the bodies of men. Though conquered, Satan would not yield, for, in the language of Milton, he says:

"What though the field be lost?
All is not lost: the unconquerable will,
And study of revenge, immortal hate,
And courage never to submit or yield."

But this "unconquerable will," this "study of revenge," this "immortal hate," and this "courage never to submit or yield," though they will subserve Jehovah's purposes in the grand system of salvation, yet they will not suffice to gain the final victory, for the great Commander, our Eternal Father, through the instrumentality of His Son Jesus, King of Saints, and other nobles of the same honorable family, will again be victor of the field, and the earth will eventually be cleansed from sin and freed from him who first planted its seed in Eden's beautiful garden.

This work of opposition still goes

bravely on, and the inquiry may be consistently made: "How is it that you Latter-day Saints endure opposition, persecution, and oppression so patiently? How is it that you do not rise up in rebellion against the government under which the most of you live, and which treats you so unconstitutionally?" We answer, the Latter-day Saint is—

"Patient of constituted control,
He bears it with meek manliness of soul;
But if authority grows wanton, woe
To him who treads upon his freeborn toe:
One step beyond the boundary of the laws
Fires him, at once, in freedom's glorious cause."

He is mortal, but he is not a serf—he is a MAN. He senses insults. He feels oppression. He groans under tyranny. But he is taught from on high: "Vengeance is mine, and I will repay, saith the Lord." "I, the Lord, will fight your battles." "Be still," said Moses, "and see the salvation of God." He has faith in God. He has proven Him in the past, and he trusts Him for the future. His creed is truth—all truth—"the truth, the whole truth, and nothing but the truth." He loves the truth. He enjoys it. He strives to live it. He knows it. And he knows that he can be saved by it. Hence his meekness, his peaceableness, his patience, and his endurance in the persecutions to which he is subject in his mortal career. In the language of the Savior, "He knows the truth, and the truth shall make him free."

"But," says the skeptical objector, "why suffer this opposition from the Evil Powers to continue through the entire period of the earth's mortal history? If God is the all-powerful being He is represented to be, why does He not muster His forces, and at once and forever crush out their rebellion against His authority, and give peace to earth?" Because He does not wish to defeat His own purposes. He purposed to allow a regulated measure of evil to exist, that His children may become acquainted with it by experimental contrast with the good, that knowing good and evil, and good from evil, and exercising their volition in battling and overcoming evil, they may reach perfection.

"But," says the objector, "I do not believe there is a God at all." Then you are in a most deplorable condition, and your statement shows how successful the Adversary has been in accomplishing his purposes in you, for thus far you have become "captive to his will." It is not our purpose here to argue this point, but we will merely insert for your consideration an anecdote of that honored philosopher, Sir Isaac Newton. He was once examining a new globe, which was a splendid piece of workmanship, when a gentleman, who did not believe in a God, and who believed that the beautiful earth upon which we live came by chance, entered his study. His attention was immediately attracted by the handsome globe, and he quickly asked, "Who made it?" "Nobody; it happened here," readily answered Sir Isaac, knowing the creed of his questioner. The gentleman was astounded at the answer, but acknowledged the rebuke.

Now, we bear testimony that there is a God. He has purposed to redeem this earth and the law-abiding portion of His children from the power and thraldom of the Evil One, and who can prevent it? Who shall stay His hand? "For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" (Isaiah xiv, 27.) When He purposed delivering Israel from Egyptian oppression, could Pharaoh and his mighty host prevent it? When the Lord decreed to deliver the three Hebrew children, could all the power of the Babylonish king change that decree? When, in the time of Noah, He determined to destroy the antediluvians by a flood, did all the power of opposition manifested by the Adversary, through that rebellious generation, avail in the least degree to prevent the rains descending, and the fountains of the great deep being broken up, to destroy the disobedient? Or did it avail to frustrate God's purpose in saving the obedient Noah, and those who were with him in the ark of safety? The Devil could not stop the flood, nor the consequent destruction; neither could he sink the ship and destroy the seed

that should re-people the world. Other pertinent questions might be asked concerning ancient times, but let these suffice, and let us refer to the present and future.

The Lord has sworn to gather scattered Israel. He declared, through the Prophet Daniel, that in the latter days He would establish His kingdom, which should no more be thrown down or given to another people. He has decreed to destroy the wicked, to save the righteous, to bind Satan for a thousand years, to have a millennial reign for that period, to resurrect the slumbering millions of father Adam's numerous race, and, finally, to "make all things new." Now, will He accomplish these purposes? He most certainly will. The Lord works through mortal agents to accomplish His eternal purposes—the Adversary does the same. Which power will be victorious? Which has gained the victory in the past? Man, inspired by the spirit of evil, will continue to oppose—continue to measure arms with Omnipotence; but what will it avail? The Lord will "make the wrath of man to praise Him," and subserve His purposes. But His work will increase the more it is opposed, as declared by the angel of God, at the Hill Cumorah, Sept. 22, 1823, to the Prophet Joseph Smith, concerning the work which God was about to establish on the earth through the instrumentality of the young prophet. And has not this been hitherto fully verified? Did the opposition to the prophet, to his brethren, and to the work of God, prevent the establishment and growth of the work of the Almighty on the earth? No; the Lord overruled to make it an auxiliary. Did the assassination of the prophet and his brother, and the attempted assassination of others, accomplish anything? It injured the murderers and gave them

"A taint of infamy
Which, like Lazarus's, through all ma
shall last,
Reeking and fresh forever."

But did it stop the spread of truth—the extension of the kingdom of God on the earth? From the existing state of things in Utah and adjoining States and Territories, and from the trumpet-tongues of a quarter of a million of Latter-day Saints who reside there and in other parts of the earth, let the answer come in thunder-tone—No! verily No!

Will any future opposition frustrate the designs of Jehovah? Will the Territorial Governor's giving an election certificate to an enemy who has a shadow of a right to it, or the passage of laws by Congress disfranchising and oppressing the inhabitants of Utah, or the opposition of the whole United States, or the combined opposition and hatred of all the nations of the earth, or the confiscation of property, or would the massacre of ninety-nine hundredths of the Latter-day Saints, would all these frustrate the purposes of the Great Eternal? Never, no! Never! They will roll on majestically till all are fully accomplished, and none shall stay His powerful hand. Therefore beware, O puny man! Cease battling against God! Stop your opposition to Jehovah's decrees! Repent of wrong, and fight for right! Help to subdue evil, and establish peace on earth! Help the Latter-day Saints! Be a Saint yourself! Prepare for the glorious coming of Christ in the clouds of heaven! So shall you escape the hot displeasure of the Almighty, and gain a title to a crown in His celestial kingdom.

Jehovah speaks! Let mortal man give heed,
And serve the Lord in thought and word and deed;
For judgments dire will spread o'er sea and land—
The Savior's glorious coming is at hand.

TRUE SUCCESS.—In business, in home-life, in social intercourse, in politics, there is a success worth striving for, which is the attainment of the immediate object in view; but there is something far higher, far more valuable, far nobler. It is the purity of character, the elevation of purpose, the fidelity to principle, the faith in God, and the perseverance of effort which are of themselves the real successes of life that will shine through all the clouds of temporary failures.

LEAVES FROM THE TREE OF LIFE.

(From the Salt Lake "Contributor.")

FOURTH LEAF.

The ordinances of the Gospel, being of divine origin, require divine authority in their administration. Baptism at the hands of one not appointed to attend to it is void. It is therefore without value and without effect. If any unauthorized person were to lay hands upon a baptized believer, even if the correct form of the ordinance were observed, the Holy Ghost would not flow to the subject. No matter how good the intentions of either party might be, the lack of authority would vitiate the whole transaction. No company, firm, society, court or government would acknowledge or become responsible for the acts of any but its duly appointed and properly accredited agents. Way, then, should the Great King endorse the doings of men who take upon themselves duties not required of them, or bestow, through their unauthorized performance, blessings that belong only to the administrations of His chosen ambassadors! It is strange that intelligent persons who clearly perceive the necessity of valid authority in human affairs, should imagine that it is not necessary in divine affairs; that while no earthly potentate would be expected to pay the slightest attention to the proceedings of any pretended representative of a nation or ruler, the Eternal Monarch of the Universe must needs honor the acts of any individual of a devotional cast of mind, who chooses to perform ceremonies and ordinances in His great name.

A man may have such faith in God as to obtain choice blessings, behold visions, receive heavenly gifts, and lay hold upon extraordinary spiritual powers, and yet have no right to administer any ordinance in the name of the Lord. Man cannot acquire this authority; it must be conferred upon him in the appointed way. In every age when the Almighty has had a Church or organized body of true worshipers on earth, He has sent among them men who were authorized by Him to act in His name. Of such were Noah, Melchisedec, Abraham, Moses, Elijah, Peter, James and John, and many others. They were not only endowed with the Holy Ghost, but were also appointed and set apart to administer needful rites in God's stead. What they sealed on earth by this authority was sealed in heaven, and what they loosed on earth was loosed in heaven. In other words, what they performed, as directed of God, was accepted by Him, and was of the same force as though attended to by Him in person. Any authority less than this is the same as no authority.

This delegated power from God to man is called the Priesthood. Sometimes this term is used in reference to the men who hold this authority. Properly speaking, however, it relates to the office rather than the person. Melchisedec was a great High Priest, and the authority he held was eternal in its nature, without beginning of days or end of life. It did not depend upon lineage either of father or mother, and it is written that he who holds it in faithfulness "abideth a priest continually," that is, he retains it in this world, and also in the world to come. Aaron received a Priesthood which was of another order, and that ran in a family line, descending from father to son, and was subordinate to the higher Priesthood after the order of Melchisedec. John the Baptist held and administered in the Aaronic or lesser Priesthood, but Jesus received and acted in the Melchisedec or higher Priesthood. So John could baptize the repentant for the remission of sins, but could not confer the Holy Ghost as Jesus did. In like manner, Philip, acting in the lesser Priesthood, could baptize the people of Samaria, but had to send for Peter or some other apostle acting in the higher Priesthood to come down and lay hands upon them, that they might receive the Holy Ghost.

Jesus did not take this authority upon himself, although he was the Son of God. "He glorified not him-

self to be made an High Priest," but his Father called him, saying, "Thou art a Priest forever, after the order of Melchisedec." Moses and Elijah held similar authority in their day, and retained it when they left the sphere of mortality. And they came and administered in that Priesthood to Jesus on the Mount of Transfiguration. As the Father called Him, so called He the apostles, and so, under divine direction, they called and ordained others. Thus the Priesthood in both orders or branches was continued in the early Christian Church, until, through transgression, it was taken from among men, and in its place a spurious priesthood, destitute of divine authority, divine inspiration and divine power, was set up by ambitious and designing men. This is priestcraft, the base counterfeit of the true and heavenly coin.

When the Priesthood is once lost, it cannot be regained merely by the hopes, wishes or acts of men. No matter how strong a desire any one may have to benefit his fellow man, he must not attempt to administer to him any ordinance or ceremony of the Gospel unless called of God so to do. And this call does not come to man merely "in the heart" or the imagination. A great many enthusiastic persons have felt themselves "called" to the ministry. But this over-anxiety does not give them the Priesthood, any more than the strong wishes of a politician for the post of Minister to Berlin, clothes him with authority to represent this government in the German Empire. The Priesthood is given by ordination. When there is no man living in the flesh who holds this authority, its restoration can only be effected by the administration of heavenly beings who formerly held it on the earth. They can return when so permitted and instructed, as Moses and Elias did on the Mount. But when the link is restored, they never step over the line of the two spheres for this purpose again, while there remains one man on earth holding the legitimate authority. For God's house is a house of order, and the rights and powers of His Priesthood cannot be invaded with impunity either by mortal men or the heavenly hosts.

Under divine inspiration and certain rules and provisions, those who hold this Priesthood may ordain others by the laying on of hands. Thus, while mankind are worthy of its administrations and accompanying blessings, it may be perpetuated in the earth, as a medium of communication between God and man, a guide for the feet of erring mortals to the strait and narrow path that leadeth unto life. Without it the inhabitants of the earth wander in spiritual darkness, and those who presume to step forward as their teachers are "blind leaders of the blind," and all their administrations in the name of Him who never sent them are vain, worthless and without force or virtue in time or in eternity.

G. W. Penrose.

MISSIONARY LABORS IN ARKANSAS.

(From the Salt Lake "Juvenile Instructor")

While laboring in Tennessee, in company with J. D. H. McAllister, we had a call from Des Arc, the county seat of Prairie County, Arkansas (the name being taken from the bayou Des Arc, the lower end of which is opposite the town), to visit that locality, and preach the Gospel to the people.

There was one solitary member of the Church near Des Arc, that had been baptized by Elder J. W. Crosby, in Georgia, some eight years before, and had, in company with her husband and family, moved into Arkansas.

This Sister Morris and her stepmother, Mrs. Nancy Wansley, had both signed their names to the letter they had written us, asking a visit, so

their neighborhood for the purpose of preaching to the people there. We were moved upon by the Spirit to comply with their request.

Accordingly, after organizing the Tennessee Saints into a branch of the Church, and leaving them in a condition to take care of themselves, we took our departure from Nashville, Tenn., for Des Arc, where we arrived on the 30th of December, 1875.

We walked the last twenty miles through the "slushes" (which means marshy level land, covered with water). I had the rheumatism in my back and hips, and had just recovered from a severe attack of the bilious fever. Being weak, I had to rest very often on our journey. Always after these resting spells, it was with the greatest difficulty and after several trials, that I could again get upon my feet. My companion could have easily walked off, leaving me sitting on a log, if he had so desired, as brother Woodruff's did many years ago, in these same swamps; but, thank the Lord, mine was made of better metal.

We commenced our labors the next evening after our arrival by holding a meeting at Mr. Gad Morris' house, at which place, and the neighboring school-houses, we continued holding them.

Having, by invitation, made an appointment to hold meeting at the Methodist chapel near by, a Mr. Harper, a Methodist preacher, took it upon himself to ride over from his own neighborhood to that of the chapel, and take up a labor with the trustees to prevent our having the use of the chapel to preach in, which he accomplished.

On his return he took the trouble to ride out of his way to call upon us at Mr. Morris', that he might have the pleasure of witnessing our discomfiture.

The parson very pompously informed us of the pains and trouble he had taken to prevent our meeting, and that he had done all this in order to save the people in that vicinity from a great delusion. He seemed to think great honor was due him for the feat he had performed, and was greatly inflated by his self-importance.

We replied that it was a great satisfaction to us to learn of the trouble and pains he had taken in our behalf, thus helping us to spread the Gospel. As we were strangers among them, it would introduce us to the people, enlisting their sympathies in our favor, and an interest in, and an investigation of the message of salvation, of which we were the bearers.

It was very evident that our reply did not suit him, as he certainly expected us to exhibit a spirit of anger and disappointment. It was very apparent to us, also, that a conviction of the truth of our words had, to some extent, fastened itself upon his mind, as he rode away crest-fallen, with a visible shrinkage in his own over-estimated importance.

Nevertheless, we attended the meeting the next day, and found the door locked. The people would have broken it open, but we prevailed upon them not to meddle with it. A Mr. Flynn, living near the chapel, kindly tendered us the use of his dwelling-house in which to hold our meeting, which was very well attended.

A good spirit prevailed, and in the vicinity of that chapel we afterwards baptized a great many of the best citizens of the region. We also extended our labors into that part of the country surrounding Parson Harper, and baptized his flock, class-leader, deacon, steward and all, except his own and one other small family.

The parson was afterwards heard to say: "The day I had the 'Mormons' turned out of that chapel, was the worst day's work I ever did!"

We continued our labors from the 1st of January to the 3rd of March, 1876, when we held a meeting in a beautiful grove near the margin of the bayou Des Arc, three miles above the town of that name, to baptize seven persons.

I never saw a more beautiful place in the woods to hold a meeting, nor a better or more convenient place to attend to the ordinance of baptism, than at that locality.

It was where the brothers Wandles and Evans had made many thousands of shingles, and some hundreds of their shingle blocks served us for

seats. There were also two vacant houses near, in which the candidates for baptism could change their clothing. And there, in that grove, did we hold our baptismal meetings at 2 o'clock p.m., on Thursday of every week, from the 3rd of March till the 1st of July, baptizing from three to eleven at each meeting, confirming at the water's edge, and always preaching a discourse first.

I mention this for the benefit of young, inexperienced elders. You can always count on a full attendance at a baptismal meeting, many of whom would not be out only for the purpose of witnessing the ordinance of baptism, and the laying on of hands.

Arkansas is noted for its many rain and wind storms, and the spring of 1876 was one of the worst in this respect in the history of that rainy State; yet at, and during all these meetings, we were never disturbed by rains or storms of any kind. The saying finally became proverbial among the people there, "It will be a fine day to-day, because the 'Mormons' meet on the bayou Des Arc to baptize."

In the waters of the bayou Des Arc, in less than four months, we baptized between eighty and ninety members into the Church. I cannot resist the temptation of bringing in the words of Alma, as recorded in the Book of Mormon (Mosiah xviii, 30), as it occurred so often to ourselves in those days. But you must allow me to change the names. "And it came to pass that all this was done in Des Arc, yea, by the waters of the bayou Des Arc, in the forest that was near the waters of the bayou Des Arc, yea the place of Des Arc, the waters of Des Arc, the forest of Des Arc, how beautiful are they to the eyes of them who there came to the knowledge of their Redeemer; yea, and how blessed are they, for they shall sing to his praise forever."

Elder McAllister having permission to visit his relatives, and the Centennial Exposition at the city of Philadelphia, I was alone in these labors during the last two months of my stay there, holding from four to five meeting each week, baptizing, confirming, administering to the sick, blessing the children, and wading, on foot, from place to place, through the "slushes."

H. G. B.

The Private Secretary of the American Postmaster-General wrote a letter to Mr. Clemens (Mark Twain), in which he criticised some comments made by Mr. Twain upon a recent order of the post-office department, saying that "it was to meet just such hardened cases as yours; and I also send you a copy of the postal laws, and hope you will take the trouble to look into the matter thoroughly." It seems by the letter received in reply that Mr. Clemens did look into the matter thoroughly. Among other things in his letter, Mr. Clemens says, "My callow friend, when you shall have outgrown the effervescence of youth, and acquired a bit of worldly experience, you will cease to make mistakes of that kind. That is, you will recognize the simple wisdom of minding your own business. You seem to think you have been called to account. This is a great error. It is the post-office department of the United States that has been called to an account. There is a difference here which you seem to have overlooked. I will point it out. You are not the post-office department, but only an expensive and unnecessary appendage to it. Grave elderly public instructors like me do not call private secretaries to account. The mistake you have made is simple; you imagined yourself the dog, whereas you are only the tail. You endeavored to wag the dog. This was injudicious. You should have hung quiescent until the dog wagged you. You seem to have gathered the impression somehow that you are a member of the Cabinet. This is an error. Your chief is one of the guns of that battery; you are not. You are not a gun, or a load, or even a ramrod; neither do you supply ammunition; you only serve as a stick to fire it off. You are not a barrel of molasses, but only the faucet through which the molasses is discharged. You are not a boot, but only a bootjack. Do you perceive?"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 21, 1881.

ARE WE CONSISTENT?

One very strange peculiarity connected with the Gospel, is that anything in favor of its adherents is always discredited by the world, while everything derogatory to their reputation and practices is accepted with eagerness. This was strongly exemplified in the days of the Savior and His disciples. While He endeavored to show men the path of righteousness, they maligned, hated and reviled him. Notwithstanding by proper investigation any honest inquirer might ascertain his purity of life, and the sublimity of His doctrine, yet the great masses, including those who thought themselves wise in religious learning, took it for granted that the evil reports circulated concerning Him were all true, and that the efforts of His disciples to explain and to satisfy were attempts at deception. When a foul-mouthed enemy of Christianity declared that its Author was a low-lived Nazarene, the Pharisees believed the statement, and said that nothing good could "come out of Nazareth." But when those who had become His friends and followers declared that He was the Christ, then the multitude "cast them out of the synagogue," and many were stoned, and others wandered about in fear for their lives.

The question naturally arises in the mind of a reflecting person, Why this gross inconsistency? Men are not so unjust and foolish in other matters as they are in the things pertaining to salvation. Why should they repudiate unheard the men who are sent of God to bless mankind? Why condemn their doctrines unread? Why slander a people of whom they individually know nothing? Why deprecate and abuse a country or a community which they have not seen, and concerning which they have heard nothing except from its enemies? It certainly confirms in a very practical way the reason given by the Savior, "Because their deeds are evil." A good, honest, virtuous man is loathe to believe that a whole community of over a hundred and fifty thousand people are desperately wicked, and delight in committing abominations in the name of Jesus Christ. No, he reasons with the calumniator, and the light within him says, Impossible! They could not exist in such a condition! Now for instance, the vile rumors concerning the inhabitants of Utah Territory, which is the main location of the Latter-day Saints, who have originated these rumors? Evidently not their friends! Who then? Why, their enemies! The very same class who maligned Christ and his

ancient people! But the world now-a-days claim to be more enlightened, more learned, more calm, more conservative, less persecutive, and less cruel. That they are more willing to listen to reason, and more ready to "prove all things and hold fast that which is good." This may be all very well in matters of science or politics or business, but when it comes to the truth as revealed from heaven, many are as bitter, as hateful, as prejudiced, as bigoted, and, in some instances, as persecutive as in the days of the Savior! And with regard to being reasonable, well, let a Latter-day Saint offer to explain his doctrine, to justify his sect, to defend his position, to remove this wide-spread prejudice; and the "delightful coolness" and "elegant reason" of this nineteenth century will soon prove to be of the same type as displayed by the ante-deluvians, the anti-Christians, and the anti-reformists of all ages that have preceded us.

Blind belief of all evil and lying rumors, unfits the mind for "coolly" judging of the truth of "Mormonism," or any other religion claiming the attention of the people. Hence the majority will neither hear nor read what we say in our defence, and the Heavens weep over the perverseness of the children of men. God has sent prophets to the earth,—noble spirits of whom the world was not worthy; the people in their blindness have slain them, and soon cometh the day of judgments and sorrows upon the ungodly. War and rapine will devastate the earth, famine and pestilence will stalk abroad, and the avenging angel will smite the unbelieving children of this generation unless they repent. Mark it ye proud who think to evade the behests of the Almighty, and who trample upon His Saints! Ye shall weep and lament for your sins, and for the miseries which shall come upon you. Even as we write we hear the prophetic voice of God's Holy Spirit saying to all people, Repent ye, Repent ye, and turn unto righteousness, before it is too late! What can we do more than we have done to warn the inhabitants of this and other nations! Behold it cometh upon you, and ye shall not escape! The time will come when you shall know that we have spoken the truth!

FIRST VESSEL.—The first company of Saints will leave Liverpool on the 16th of April next, and the rates will probably not vary much, if any, from those of last year, but will be published as soon as known.

MEETINGS.—There will be conference meetings held in March as follows: in Manchester, 6th; Sheffield, 20th; Nottingham, 27th; at all of which President Carrington is expected to be present.

ABSTRACT OF CORRESPONDENCE.

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By letter from Elder David West, laboring in the Leicester District of the Nottingham Conference, we learn that President Hunter and Elders West and Farmer have been doing some good work lately in that region. They have re-organized the Leicester Branch, rented a meeting room, and re-baptised twenty-five members, besides adding five new members by baptism. Their prospects are also good for future additions. The brethren are quite

energetic, preaching in the open-air when the weather will permit, and laboring for the advancement of the work of God among the people.

We also learn from Elder Thomas Maycock, that in company with Elder Davis, he is doing a good work in the Worcester and Hereford District of the Birmingham Conference. The clergy have become, as usual, incensed at the progress made by the servants of God, and have written some characteristic letters of abuse in the daily papers; declaring in their wrath that they will "put down Mormonism," etc., etc. This will of course advertise and promote the growth of the work, and the brethren begin to look for baptisms in that quarter. Much investigation has already been the result of the opposition, and thus are the enemies of truth foiled by their own wicked designs.

MINUTES OF A DISTRICT MEETING,

HELD AT BOLTON, IN THE MANCHESTER CONFERENCE, FEBRUARY 6TH, 1881.

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Elders present from Utah,—L. R. Martineau and C. B. Felt, from the Liverpool Office; Thomas X. Smith, President of, and Isaac Duffin, Joseph Carlisle, Newton Farr, and Moroni Brown, traveling elders in the Manchester Conference.

10.30 a.m.

Singing. Prayer by Elder Duffin. Singing.

President Smith then called for the reports from the different branches, which were represented as follows: Elder McClatchley the Bolton Branch; Elder Hopkinson the Bury; Elder Steel the Tyldesley; Elder Berry the Pendlebury; Elder Livesey the Halshaw Moor. The number of members were reported, as also the condition of the several branches, showing a state of general activity among them. In the Pendlebury Branch five new members had been added since last conference. Good feelings and a general desire to gather to the appointed place prevailed.

Elder Carlisle expressed his pleasure in listening to the favorable reports rendered. Spoke of the necessity of there being a firm foundation to everything expected to stand; therefore we should commence at the beginning and do every duty well, and be diligent in all things.

Elder Duffin said that he had made it a point to spend one week at a time in each branch, during which he visited every member. He gave instructions as to how teachers should proceed in their labors.

President Smith pointed out some of the duties of the Saints, particularly those bearing the priesthood. Exhorted all to increased diligence in obeying the plan of salvation as laid down by our Savior.

Singing. Benediction by Elder Berry.

2.30 p.m.

Singing. Prayer by Elder Brown. Singing.

The Sacrament was administered by Elders Duffin and Berry.

Elder Farr said the elders of this Church went forth to preach the Gospel because they were sent of God; being called by him to proclaim the same principles which Christ, assisted by his apostles, came to introduce. The true Church had been off the earth for many centuries; but the Lord had endowed the Prophet Joseph Smith to re-establish it.

Elder Martineau quoted from Christ's sermon on the mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Except a man learn the will of God, it is impossible for him to do it. Man, by his own wisdom, cannot find out God; therefore there must be some other means; else He, the Supreme Being, would remain a mystery forever. In ancient times God made known

his will by revelation, prophecy and other manifestations of the Spirit. To-day the world have, as it were, banished God from his own creation—from his own earth, by rejecting revelation; and have sought by their own wisdom to find him out. Who does not know they have failed. The Bible is supposed to be the foundation upon which Christendom have built, and are building their churches; but in the days of Jesus there was no Bible, yet he had a Church, and revelation was the foundation thereof. The Latter-day Saints are a mystery to the world because of their unity. The world are befogged in confusion and disunion, and the judgments of God will soon overtake the ungodly. He encouraged the Saints to exert themselves to gather out from Babylon, and closed by invoking the blessings of God on his people.

Elder Felt expressed pleasure in meeting with the Saints. Observation had shown him that the "unity of the faith," which Paul and the other apostles of Jesus sought to bring about, had not been arrived at in the religious world. The Gospel being truth in a divinely organized order, could not be divided; therefore, the disunion in the churches was a most powerful proof that they had failed to perpetuate the same doctrines, which Paul positively asserts were to bring all "to a unity of the faith in Christ Jesus." How could the deplorable condition in which the people were in to-day be remedied? Only by revelation from God. He concluded by testifying that those who asked God in faith should receive wisdom and knowledge concerning this great latter-day work.

Singing. Benediction by Elder McClatchey.

6.30 p.m.

Singing. Prayer by Elder Steel. Singing.

Elder Brown said he desired the Spirit of God to dictate him while he should speak to the people. The Lord had seen fit to reveal his mind and will in these days, and had chosen Joseph Smith to be an instrument in his hands in establishing his kingdom in fulfilment of prophecy. He showed how John, while exiled on the Isle of Patmos, had shown to him in vision that in the latter times a holy angel would bring again the Gospel to earth. He explained the manner in which the heavenly messengers conferred upon the Prophet Joseph the authority to organize the Church of Christ, and testified that the blessings which accompanied the Church anciently were promised by Joseph Smith to those who would obey the Gospel as restored to him. These blessings and gifts were not only promised, but they positively followed the believer. This was not the power of man but the power of God. This power was held by the apostles of Jesus, who held the keys of the kingdom when they were martyred for the truth. Therefore, those who held the keys were the ones to restore them, which they did by laying their hands upon the head of Joseph Smith for that purpose. He testified that every one who would obey the Gospel requirements should have a positive testimony of the truth of the same.

President Smith referred to the restoration of the Gospel in this age, and showed how necessary it was that God should reveal his will to man. He alluded to the gathering of the Jews to their city, Jerusalem, as predicted by prophets of old, and concerning the baptism for the dead, of which Paul the apostle wrote to the Corinthians, fifteenth chapter. The speaker would ask, What did the world know concerning these great things which God had predicted would transpire? He spoke of the second coming of Christ, which, he declared, was at the doors of the people. That great calamities would shortly visit the nations, according to the predictions of the Savior, whose words could never fail. He testified to the work of God and exhorted the Saints to continue in faith and good works to the end.

Singing. Benediction by Elder Duffin.

THOMAS PARKINSON, Clerk.

Throughout the day's proceedings an excellent spirit prevailed, and the Saints and strangers who composed the congregations paid close attention to the exercises. T. P.

ECONOMY OF TIME.

Let the young man who complains that he has "no leisure" for self-culture or for doing good to others, contrast if he can, without a blush, his plea with the resolution of the Roman Emperor, Marcus Aurelius, who was burdened with the responsibilities of a world-wide empire,—"not frequently, nor without necessity, to say to any one, or to write in a letter, that I have no leisure; nor continually to excuse the neglect of duties required by our relation to those with whom we live, by alleging urgent occupations." All the busy workers we have named felt that life, though short, is yet long enough, when its moments are economized, for every necessary labor. They felt as did Arnault, when he replied to the objection of Nicole, on a new work being proposed. "We are now old," said Nicole: "is it not time we should rest?" "Rest!" exclaimed Arnault, "have we not all eternity to rest in?"

There are few persons so engrossed by the cares and labors of their calling that they cannot give thirty minutes a day to self-culture; and even that time, wisely spent, will tell at the end of a year. The affections, it is well known, sometimes crowd years into moments, and the intellect has something of the same power. Volumes have not only been read, but written, in flying journeys. Dr. Channing knew a man of vigorous intellect, who had enjoyed few advantages of early education, and whose mind was almost engrossed by the details of an extensive business, who yet composed a book of much original thought in steamboats and on horseback, while visiting distant customers. These examples are enough, and more than enough, to show that the moments commonly wasted during a long life by the busiest men would suffice, if avariciously improved, for the execution of even colossal undertakings, which seemingly demand a lifetime of uninterrupted leisure. We say, therefore, in the language of that prodigy of industry, Goethe, "Do not wait for extraordinary opportunities for good actions, but make use of common situations. A long-continued walk is better than a short flight." The small stones that fill up the crevices are almost as essential to the firm wall as the great stones; and so the wise use of spare time contributes not a little to the building up in good proportions, and with strength, a man's mind. If you really prize mental culture, or are deeply anxious to do anything, you *will* find time, or *make* time for it, sooner or later, however engrossed with other employments. A failure to accomplish it can only demonstrate the feebleness of your will, not that you lacked time for its execution.

"Old-fashioned economists," says the eloquent Wirt, "will tell you never to pass an old nail, or an old horseshoe, or buckle, or even a pin, without taking it up; because, although you may not want it now, you will find a use for it some time or other. I say the same thing to you with regard to knowledge. However useless it may appear to you at the moment, seize upon all that is fairly within your reach. For there is not a fact within the whole circle of human observation, nor even a fugitive anecdote that you read in a newspaper, that will not come into play at some time or other; and occasions will arise when they involuntarily present their dim shadows in the train of your thinking and reasoning, as belonging to that train, and you will regret that you cannot recall them more distinctly." Daniel Webster once repeated with effect an anecdote which he had treasured in his memory for fourteen years.

While we thus urge upon the young man who is beginning life the necessity of economizing his time, let us not be misunderstood. We advise no such saving of time as will rob him of necessary recreation or sleep. Nor do we regard every moment in which a man is seemingly idle as really wasted. Especially is this true of intellectual pursuits. There are some writers who appear to think that

every hour in which a man is not grinding away, "with malice prepense and aforethought," at some set task, —when the mind is left to itself, instead of doing compulsory work,—is misspent. John Wesley took this view of life, and therefore, as might be expected, denounced all stop-gaps in passing one's time. "Never be unemployed," says he, "never be triflingly employed, *never while away time.*" All this looks very plausible, and the last advice is just what might have been expected from one of whom Dr. Johnson has left this opinion: "John Wesley's conversation is good, but he is never at leisure. He is *always obliged to go at a certain hour.* This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do." Again, that great naval hero and sterling man, Lord Collingwood, gives the following advice touching the education of his daughters: "They should not only read, but it requires a careful selection of books; nor should they ever have access to two at the same time; but when a subject is begun, it should be finished before anything else is undertaken." This looks even more plausible; but all history and all experience refute the doctrine. The cat at our fireside refutes it; for she got tired of lying in the same corner, cosey and snug and warm though it was, and so went over to the opposite, though no whit more agreeable, because she wanted a change. Read on but one subject at a time! As well might one eat but one thing at a time. Must one devour an entire ox before he is allowed to change his diet? Such dietetics can end only in physical or mental scrofula.

But what is "whiling away time?" When a man is roaming about his library, taking down this book and then that, pacing the floor, scribbling on a bit of paper, glancing at a magazine or newspaper, whistling a tune, musing by the window, looking into the fire,—or when he is sauntering in the woods and listening to the melody of the birds, or lolling under an old oak and drinking in the music of a babbling brook,—is he, though seemingly idle, necessarily "whiling away time?" By no means. Where there is a vigorous, sleepless, inquiring mind, idleness is impossible. There is no hour in the day when the brain is not at work. When not browsing in books it is ruminating; when not gathering the raw material of knowledge, it is elaborating that which has been gathered. The mind, if it is not a mere plodding, mechanical mind, is capricious in its workings, and will not be tyrannized over. Its methods are saltatory and impulsive. It thrives by casualities; it is powerful obliquely, and not by the direct stroke. It loves dearly to assert its independence, and will be consulted as to whether it will do this or that. It is not a mere machine, and cannot be used as if it were one. It must often "gang its ain gait," and sometimes must be left alone, even when it stoops to trifles. Many of its processes go on unbidden, without our control. In its very highest efforts it abhors task-work, and utterly refuses to be a drudge. The happiest thoughts, the most brilliant fancies, the aptest similitudes, are those sudden illuminations, those flashes, which come to us in hours of relaxation, of play, when we throw the reins upon the neck of our winged steed and let it roam where it will.

"Every kind of knowledge," observes a thoughtful writer, "comes into play some time or other; not only that which is systematic and methodized, but that which is fragmentary, even the odds and ends, the merest rag or tag of information. Single facts, anecdotes, expressions, recur to the mind, and, by the power of association, just in the right place. Many of these are laid in during what we think our idlest days. All that fund of matter which is used allusively in similitudes or illustrations is collected in diversions from the path of hard study. He will do best in this line whose range has been the widest and the freest. A man may study so much by rule as to lose all this, just as one may ride so much on the highway as to know nothing that is off the road."—*Mathews's "Getting on in the World."*

THE SENTIMENT OF DUTY.

(From the Salt Lake Woman's Exponent.)

Every mother in Israel, every true woman, should keep constantly before her, and ever in her soul, the sentiment of duty, for it is the crowning virtue that adorns the human soul. It is a bright, radiant star, that will light and brighten our paths, no matter how dark and gloomy may be the way; it is as a bright gem, that leads us on to happiness, peace and joy; it is a beacon light, set out in bold relief in the heavens, to beckon us onward and upward, out of the depths of misery and sin, into the realms of light and goodness; it is a true guide to nobility and fame, and those who follow its admonitions are the noblest, purest, best persons, on the face of earth. To me there is nothing so fair and grand, as integrity and the sentiment of duty, which, if we will only allow it to do so, will dwell in our hearts forever, a living fountain of pure and noble thoughts, and create there an unbounded wealth of peace, contentment and joy, which will endure while life lasts.

O, how great an influence it has upon those who will listen to its warnings and obey its pleadings, for it is ever vigilant; the moment we are tempted to do wrong it is near us, showing us the better way; if we *seem* to forget which is the path for us to pursue, it will ever appear, and point it out to us. It will show us, if we are not blinded by sin, the calm, tranquil peace to be found by obeying its mandates, and when we have overcome and followed its counsel, there is no joy or satisfaction that will equal that which will be ours. Truly there is no greater virtue than firmness and determination in carrying out the dictates of our consciences, and those who possess this spirit of determination will not be drones in the hive,—idlers, partaking of the fruit of the laborer, but, instead, bright and shining lights in the kingdom of God. They are the women who will be found valiant and true, never shrinking from the paths of duty, but, when the way seems thorny and dark, they will be striving and dauntless, and their actions will so brighten the pathway of life, that others who had fallen by the wayside, discouraged, will arise, and with renewed vigor, resume the journey of life.

There is no subject more worthy of the contemplation and thorough study of the young women of Zion, than this one; for she who lives, acts and speaks from an enlightened conviction of duty, exerts a strong moral influence over all who associate with her; and she will have many friends, for her life will be so pure and benevolent, that the good will gather round her to enjoy the sunshine of her noble nature, and all will feel her influence for good. She can bless without an effort, she will be truthful, simple-hearted and reliable; she is only to know what is right, to be ready to engage in it; every action will be an example of integrity, and the joy of performing the labors which her sentiment of duty has pointed out.

If all young women would only be guided by the strictest ideas of duty, there would be no more dens of infamy, no more worshippers at the shrine of fashion, no more idle, giddy devotees of folly and worldly pleasure, for it will ever guide the mind to something more grand and good; it will breathe into our being a love of the Divine, and a desire to draw nearer to our Father, to do his sublime will, and partake of his eternal, unchanging love.

Piety sanctifies all the other virtues of the soul, and sheds the balmiest, purest, sweetest joy over our hearts, that we ever feel in this life. No character is complete without it, and no heart that is devoid of piety can enjoy perfect happiness; but she, whose soul has been baptized by its holy influence, and imbued with its sweet, heaven-born principles, is indeed happy, and in her joy is no alloy.

CELIA.

Make life a ministry of love, and it will always be worth living.

THE SORELY TRIED.

[SELECTED.]

"O Thou that hearest prayer, unto Thee shall all flesh come."—*Hebrew Psalmist.*

With the speed of light, o'er the cloudlets blue
Upward the Angel of Mercy flew,
Home, from their mission, on wings of love—
From the earth below to the heavens above.

Home, from their mission to mortals bless—
To obtain for the children of men redress—
To plead for souls on this earthly ball,
In the Courts Supreme, to the Judge of all.

To Him who "giveth the ravens food,"
To the Source of light, and the Source of good,
Great was the joy of this angel throng,
In telling how Virtue "had vanquished Wrong!"

In telling of all who had faithful been
To their sense of right—to the voice within;
Of all who had leaned unto Virtue's side,
Unconscious that angels had been their guide.

Of love, repentance and kindly deeds,
(Restricted never to sects and creeds)
And for each good deed and each cry to heaven,
Was credit accorded and comfort given.

But the widow's prayer, and the orphan's plaint,
The feeblest call from the troubled Saint,
Already had reach'd the Eternal throne—
No need had the angels to make them known.

The cry of distress, in the hour of need,
Outstrips the Angel of Mercy's speed;
And with subtle swiftness is strength supplied
To the weary, the wounded, the Sorely Tried.

O ye who are bowed with the weight of care,
Believe there is comfort and help in prayer;
Your words nor your tears shall unnoticed fall—
Yea, God will answer before you call.

If not, be trustful, endure the test;
The plan of "Our Father," be sure, is best;
"In the pastures green, where the clear streams glide,"
Ere long He will lead you, the Sorely Tried.

Mrs. Partington said lately of a gentleman that he laughed so heartily that she feared he would burst his jocular vein.

A Sharp-Witted Boy.—An amusing story is told of the late Bishop Wilberforce's school-life. The boys' study-room was a large apartment in an upper storey, quite as favorable for sport as for study. One day they were uproarious, and shaking the whole house with their racket, when the teacher, after several fruitless warnings, rushed up-stairs, cane in hand, prepared for sharp action. Young Wilberforce was nearest the door, and seemed doomed to be the first victim. But, quick as lightning, he caught a Jewish boy by the collar, swung him round with his back to the teacher, and said, with a merry twinkle in the eye, "First the Jew, sir, and then the Gentile." The joke disarmed the teacher, and both Jew and Gentile escaped.